

# THE BAPTIST RECORD.

OLD SERIES VOL. XXXIV.

JACKSON, MISSISSIPPI, JUNE 2, 1910. NEW SERIES VOL. XII. NO. 22

## GOOD NEWS FROM WOODVILLE.

(T. R. Paden).

At last I have good news from my mission held at Woodville, Miss., which I am sure my brethren who have sympathized with me and prayed for my work in this hard field will be glad to hear. We have had a great meeting. We engaged the enemy in the first battle and by the grace of God gained a victory. But it was not without a hard fight. Let me give a little history of the work leading up to and including the meeting. When I came here the first of last year under the appointment of the State Board, I found the most difficult and unpromising field I have ever seen. Woodville is the county seat of Wilkinson county. It is an old settled town and the people are "established" in their ways. The religious situation is such as to make one sick at heart, when we think of what the Baptists once had here, and then to see what they have lost. The people of other denominations and those of no denomination are very numerous. The Methodists, Presbyterians, Campbellites, Episcopalians, Catholics and Jews all have their houses of worship. The Baptists were once very strong and worshipped in the best house in town, a large brick building. But only two or three of the old families are left, and the old home is condemned and has been long out of use.

When I came I found Baptists who had not heard a sermon in eight years, and I have preached to other people, some of them heads of families, who never heard a Baptist preach before in their lives. Now take into consideration the prejudice against Baptists, and the wordliness and practical infidelity that prevail, and then add the appalling deadness of an old dead town right in the heart of the boll weevil district, and you begin to have a faint idea of the difficulties in our way here.

Having prayed and labored and waited upon God these months, strengthened by the prayers and faith of others, I now believe more than ever that our God does hear and answer prayer.

Time and again I tried and failed to get a man to join me in a meeting here. At last God sent us a great leader and preacher, Evangelist H. A. Hunt, of the Home Board, and we have had a gracious meeting. It came like a good rain after a long drouth.

It has cost many tears and heartaches and much strong crying in prayer

—but thank God, a brighter day seems to be dawning, and we are beginning to see the travail of our souls. We did not have a great ingathering from the meeting, for it had to close too soon. We needed a solid month. But we had good results. The old church was revived, yes, raised from the dead, and reorganized for work and the Lord added some good new material. A number of souls were saved. I baptized three very fine young women and one other was received for baptism. We also received several by letter and "statement." The work now ought to move upward and onward. One great need now is a new house of worship. The Presbyterians have granted us the use of their home all along. We used the Christian Church and baptistry two nights. The Masons have offered us the use of their hall free of charge, except for lights, etc. We were allowed the use of the new court house for the meeting—and a very nice and convenient place it is. You see we have been shown many courtesies, all of which we appreciate. But I am praying now that God may send us help to build. Brethren, if you believe in State missions, now is your chance. One good man has said to us, whenever you get ready to build, put me down for \$100.

Bro. Hunt proved himself a good soldier of Jesus Christ. He is wise and tactful, safe and sound. He handled the situation well. He gave a mighty uplift to the Baptist cause by his manly, earnest, straightforward presentation of the truth. He did not shrink from declaring the whole counsel of God, and then he would say to me, with a twinkle in his eye, "The harder you hit them, the better they like you." The people heard him gladly. He helped the pastor very much. But we had other helpers in the meeting: Mrs. W. L. Haggard, of Centreville, contributed her services as organist. Pastor J. G. Murphy, of Norwood, joined us as personal worker and to preach when called upon, which he did several times very acceptably—all as a "free gift" to the work. Mrs. Paden also made a personal sacrifice, took our boy out of school, and went with me as personal worker, and to preside over "our own hired house," which I rented specially for the meeting, and in which we had the pleasure of entertaining Brethren Hunt and Murphy and Mrs. Haggard and little son. It was a new experience for us all, but we did have a good time at the "Baptist ranch" and it will be held green forever.

## THE MONEY MANIA.

If in years past the characterization of the dollar as "almighty" was considered extreme, it looks now as though such characterization would at least fit our own time. Is the greatest need of Christian education, money? Is the greatest need of mission boards and agencies, money? Is the greatest need of the State, municipality, the family, the individual, money? Does it not seem so? You are going to evangelize the world in a single generation. Which do you need more, prayer or money? Was Jesus rich? Did he tell his disciples to raise a large sum and go forth? "Neither scrip nor purse." "The laborer is worthy of his hire." "Not by might nor by power, but by my Spirit, saith the Lord." Money is good, prayer and faith and love are better. We wonder by what method the Almighty will teach Christians of this generation the great lesson, "Thou desirest not sacrifice, else would I give it; thou delightest not in burnt offering. The sacrifices of God are a broken spirit. A broken and a contrite heart thou wilt not despise." "Except the Lord build the house they labor in vain who build it." "The Lord hath chosen the poor of this world, rich in faith and heirs of the kingdom." "How hardly shall they that have riches enter into the kingdom of heaven."

Money is not all. Character, prayer, personal consecration, faith and love, are all before money. Christians must recognize this and be careful to so impress the world. The premium upon wealth, the dissipation, extravagance and yet the influence of the godless rich are due largely to the premium placed upon money, by the Lord's people. Instead of stemming the tide of the fearful covetousness of the age, the inordinate "love of money," which is the root of all kinds of evil, Christians have "aided and abetted" in the crime, by impressing the world that in all their work the greatest need is money. Will they continue in this course?

Where will it end? The heterodox in the faith seem to be blessed with the money. They will establish "trusts" in religious work as in the business world. They will put up the money to carry their schemes through. Can they do it? Can they commercialize the religion of Jesus of Nazareth? Will the power of money intimidate all the prophets of God? We shall see.—Word and Way.



## NEWS IN THE CIRCLE

MARTIN BALL.

Evangelist T. T. Martin is now in a meeting at Orlinda, Tenn. He has just closed a meeting of great power at Princeton, Ky.

The Riverside Park Church, Birmingham, Ala., has called Evangelist J. V. Dickinson, of San Antonio, Texas, and it is thought he will accept.

Think of it! Mississippi is asked to give for foreign missions the coming year \$38,000, and home missions \$31,000. Of course we can do it.

Bro. N. B. Wallace, of Loakfoma, must go head. He is pastor of eight churches and has 16 preaching appointments every month. We know of no one who excels that.

The death of Dr. Alexander McLaurin of England, while not unexpected, is much lamented. He was 85 years old, and has been a great exegete and voluminous writer.

Recently a meeting was held with the First Church, Fort Worth, Texas, in which there were more than 100 additions. The preaching was done by Evangelist Burton A. Hall.

Fort Valley Church, Ga., has just closed the greatest meeting in the history of the church. There were 71 additions, most of them by baptism. Rev. H. C. Buchholtz did the preaching.

Pastor W. C. Grace, of Gulfport, is being aided in a meeting by Rev. J. B. Lawrence. This is a strong team and great good is expected to come to the church and people of Gulfport.

At the meeting recently held at Luxora, Ark., there were 34 received by experience and baptism. State Evangelist L. S. Boyles did the preaching. The church was much strengthened.

The church at Greenwood expects to move into their new building the first Sunday in June. Services will be held the week following. A laymen's meeting at which Prof. J. T. Henderson, of Bristol, Va., will speak.

Dr. D. M. Ramsey, Calvary Church, Richmond, Va., is to preach the commencement sermon of the Central Female College, Tuscaloosa, Ala. He will also address the Society of Alumnae. It will be well done.

Pastor J. E. Barnard, of Valdosta, Ga., has our deep sympathy in the loss of his splendid wife. She has only pre-

ceeded him a little while to the reward that awaits her for her devotion to the Master's kingdom.

Our neighbor, Pastor C. T. Kincaid, of Clarksdale, has captured one of Virginia's fairest women. May 18th he was married to Miss Blanch Nelms, of Roanoke, Va. Many congratulations and wishes for a long and happy life.

It is stated that Rev. B. L. McKee, who is now at the Seminary, Louisville, Ky., will become pastor at Rosedale and Gunnison. This is a fine field for labor and we trust Bro. McKee will make a great success. We heartily welcome him to this part of the State.

Wake Forest Church, near Dancy, Miss., is without a pastor and is anxious to secure the services of some one who preaches the Pauline doctrine of salvation by grace. Write to Rev. J. F. Mitchell, of Dancy, Miss.

Secretary B. D. Gray is easily among the front in our Convention speakers. He always attracts, interests and inspires, and is listened to with wrapped attention. Every Mississippian is proud of him.

Many of our people will attend the Convention at Jacksonville next May. Pastor Hobson has accomplished great things for the Master's kingdom in that city in the last 10 years. There are nine churches in the city now against one ten years ago.

Georgetown College, Kentucky, has elected Prof. George Ryland, of Baylor University, Texas, to the presidency. He is a young man, strong, well equipped and in every way suited to the work. He has been Prof. of Greek language and literature in Baylor since 1901.

The church at Hickory has been forced to enlarge the meeting house to accommodate the large congregation that waits on the ministry of the consecrated pastor, N. A. Edmonds. It is proposed to complete the addition by the last of July, in time for the annual meeting.

The Baptist Flag asks: "Why is the Southern Baptist Convention like Halley's comet?" It answers: "Because it is greatly feared by the ignorant and superstitious." Well, well, if some Convention man had accused them of being ignorant and superstitious the Flag would have howled persecution. But we did not say it.

The meeting at Winona is assuming large proportions—the largest congregations day and night that have ever attended a meeting. Evangelist W. D. Nowlin is preaching the gospel with power and efficiency. Many are inquir-

ing the way to the Lord. At this writing, Thursday of the first week, 20 have joined the church. The Lord is graciously blessing us.

Some weeks ago we referred to the fact that McCool had given \$350 to missions and asked if any other one-Sunday church ever gave as much. Pastor J. E. Barnett writes from Clarksdale and says: "My Oak Ridge Church, with only 20 resident members gave at our collection \$411.50 for foreign missions alone. They also gave handsomely to State and home missions." Can any once-a-month church beat that?

At Grand Saline, Texas, the advocates of the State Convention have yielded the house to the contingent out of harmony with the Convention, and are holding their services for the present in the Presbyterian house. They have 100 members and a better Sunday School than they ever had. Recently they had a great revival under the leadership of State Evangelist W. H. Johnson. So it goes.

Pastor W. N. Swain, 66th Street Church, Birmingham, Ala., has just closed a great meeting. The church was much revived—decided to build another house, which is necessary for the accommodation of the growing congregation, the pastor's salary was raised \$25 per month, and 75 members were added. Rev. Curtis S. Shugart, who gave up the practice of law about six months ago to enter the ministry, did most of the preaching.

Who would have thought it! Pastor N. B. Wallace, of Loakfoma, was so handy to a party of ladies on the way to Baltimore—showing them through the dining car and other places of interest. After exhibiting much interest in their pleasure, one of the most fascinating asked, "Aren't you a bachelor?" "No," he replied. "Aren't you a widower?" "No. Why?" he asked. "Oh," she replied, "you are so nice and polite." Who would have thought it?

### A WORD OF CONGRATULATION.

(A. V. Rowe).

It is in my heart to thank the brethren and sisters of the churches throughout the State for the noble work done in the interest of foreign and home missions in the great campaign which closed April 30. I know with what solicitude they were eagerly prosecuting the effort to go to the Convention out of debt. I know something of the joy among preachers and churches when the contributions went ahead of last year's offerings, as they did in so many places; I know something of the devout thankfulness that was experienced as

we neared the mark set for our part of the work. Scarcely ever did a letter come to this office that was not freighted with the prayers of the people of God who stood together in the great cause "doing with their might what their hands found to do." As you all know we reached the highest figures in the history of our churches in the State. I take off my hat and salute my brethren and sisters over the State, in the city, in the town, in the village, in the country, and I believe our divine Lord has looked on approvingly and one day before his throne when you will stand there, he will say, "Well done good and faithful servants."

We have been earnestly entreated to try to put our work on a different basis. Our laymen's committee in connection with the apportionment committee, both endorsed by the Convention, insist on a mission committee in every church who shall make canvass of the membership, taking subscriptions for missions to be paid as far as practicable weekly. This can be done easily in the full-time churches, and with much greater facility in other churches than the present plan, if we will make the effort. Some of our churches are already doing it with happy results. I plead with brethren not to delay this matter, but give it a good trial, and so arrange that all our missions shall have a showing in the effort. I shall be glad to send copies of the Annual as soon as they are come to hand to brethren and sisters applying, and I ask that you study well the report of the committee on this matter.

As I have had occasion to say to many of our people, we have been so absorbed in our home and foreign mission collections that very little has come to our treasury for State missions. In the division of funds now collecting until our State Convention I ask that you will remember this, and make the larger part of your offerings to this cause.

### A REMARKABLE CHURCH AT GREENWOOD.

(C. V. Edwards).

The writer has been pastor of the First Baptist Church at Greenwood for only seven months and therefore but little of its remarkable achievements are connected with his labors, but he has found that this is one of the most delightful and progressive churches in all the land.

The church was organized in 1888 and for many years it had the severest struggles to keep up its services. One can hardly realize now what struggles the faithful little band passed through during those years of sacrifice. Through the assistance of the State Board a pastor was secured for half time, and later

for full time. It was only six or eight years ago that the church became able to support a pastor for full time without the aid of the State Board. This was under the successful pastorate of Rev. W. M. Burr, who served the church for about five years.

Before he resigned there was already talk of building a suitable house of worship for their growing church in the rapidly developing town.

Their next pastor was Rev. Selsus E. Tull, now at Pine Bluff, Ark. Under his splendid leadership the church grew rapidly and planned for larger things. They sold their present building and lot for \$6,000, with the privilege of using it until the proposed new church was completed, and they planned to build a \$30,000 house on a \$3,500 lot. At one service there was about \$30,000 raised in subscription for this purpose which it was thought would be almost enough to complete the building.

The building was begun in March 1909 and is to be completed within the next few weeks, and dedicated on the 5th of June.

From the time the building started the progressive, wide-awake committee in charge kept finding additions and improvements which could be made to great advantage, and so ordered the changes till now it is generally admitted that Greenwood is soon to have the most complete and beautiful church building in the State of Mississippi at a cost of about \$50,000 for the lot, church and furnishings.

This recently brought us face to face with the fact that we would need \$15,000 more than was provided for to pay our bills and dedicate without debt. After a full consideration it was decided that we would try to make care of it, without the effort of a big offering on the day of dedication or a standing church debt. Sunday, April 17, was set as a day on which the building committee was to make a report to the church, and the pastor was to present the needs of a subscription sufficiently large to cover the \$15,000. Of course, the day was led up to with prayer and preparation among the membership.

The day came, the matter was presented and \$12,500 were subscribed at that service. The amount has now been increased to over \$14,000 and the other \$1,000 will be fully taken care of within another week. One brother offered to pay one-tenth of the \$15,000 if it would be paid in cash, or in notes bearing interest, due in November, and this is the plan on which all subscriptions have been taken.

The Ladies' Aid Society is furnishing the church with carpet, pews, organ, etc.

Rejoice with us over a \$50,000 church, soon to be dedicated without debt. This has all been done in the most beautiful spirit of sacrifice and service, by the

small membership of only about 325 and that not out of their abundance of wealth, for the church is not as wealthy as a great many others in the State.

The largest contribution made by any family on the building was \$3,000 and they ranged from that down to \$5.00, the whole membership taking a willing part in the effort.

It is good to remember that while this building effort is going on that the church is constantly advancing in all of its benevolences. Since the writer took charge the first of last October, the church has contributed to outside benevolences more than \$3,500. This is an average of over \$10 per member in seven months.

A most cordial invitation is extended to brethren and sisters to be with us on the 5th of June.

Write us early that you are coming and your entertainment will be provided. If you can't come then we will look for you next November.

### EAST LAKE, ALA.

(W. N. Swain).

Have just closed, Sunday night, one of the greatest meetings at Sixty-sixth Street Church it has ever been my privilege to attend. The church was ready for the meeting—had been praying to that end for the seven months I have been here. Rev. Curtis S. Shugart, of Birmingham, did most of the preaching at night, the day preaching was done by myself and Rev. J. D. Burson, who holds membership in our church.

As to results, the church was wonderfully revived, every member who attended pledging themselves to a higher plain of Christian living; the pastor's salary was overpaid to date and will be raised \$25.00 per month more than heretofore, and a movement already on foot to erect a handsome new brick church with larger facilities than the present frame structure. We couldn't take care of the crowds at the evening services, time and again as many were turned away as were in the building.

Last, but not by any means least, several score of people were saved and 75 united with the church up to the last night of the meeting, and 5 more joined last night (Wednesday) at prayer-meeting, making in all 80 new members, 39 for baptism and 41 by letter.

Last night we had a thanksgiving meeting for what the Lord had done for us. We had present 175 people at this prayer-meeting.

Rejoice with us and pray for us that the great work may continue. God bless you and all the dear people of my native State.



# The Baptist Record

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## A COMMENT.

In The Baptist Flag of the 26th of  
May, Editor Gilbert says: "Whenever  
it is shown to us that Bro. Clarke be-  
lieved that it was right to charge Bap-  
tists \$250 for a seat in a Baptist meet-  
ing and that it was right to take the  
work of preaching the gospel away  
from the churches and give it to a set  
of men, it will be time enough to talk  
about being in line with our forefath-  
ers." It is a very rare thing we have the  
time or disposition to comment on Bro.  
Gilbert's vitriolic effusions. Also it is  
our judgment that such comment would  
only furnish fuel for his flame, without  
any hope of doing any good. We are  
deeply impressed that, if The Baptist  
Flag would expend as much energy in  
wise constructive work as it does in  
reckless destructive effort, its presence  
in the world would amount to a greater  
consideration for good.

But the above quoted paragraph con-  
tains a proposition at once so reasonable  
that some brother, though of mediocre  
ability, might hope to do some good by  
replying to it. If we understand Bro.  
N. L. Clarke's position relative to a

basis of representation in the General  
Association it was almost that of the  
Southern Baptist Convention in princi-  
ple, the only difference being that the  
Southern Baptist Convention deals im-  
partially with all Baptists and the Gen-  
eral Association requires a money basis  
for representation in its meetings, from  
those only who were not of its consti-  
tency, and that while the former re-  
quires \$250, the latter requires only \$1.

We have paid one dollar several times  
for an annual membership in the Gen-  
eral Association, at least twice when  
Brother Clarke was moderator. And,  
if we understand how the General Asso-  
ciation does its mission work, it is pre-  
cisely on the same principle that the  
Southern Baptist Convention and the  
Mississippi Baptist Convention do theirs.  
The money raised for missions by the  
churches of the General Association,  
just as that raised by the churches of  
the Mississippi Baptist Convention, goes  
into the hands of the treasurer, who for-  
wards it to the Home Board at Atlanta,  
or to the Foreign Board at Richmond,  
as the givers designate.

We venture to add another remark:  
apropos of the modus operandi of mis-  
sion work among Baptists. The Flag  
seems to be unmindful of the fact that  
those churches which are co-operating  
in mission work on the convention plan  
are doing so voluntarily, in the exercise  
of their sovereign right, deeply impress-  
ed with the idea that a combination of  
churches of like faith and order can ac-  
complish a work for God that could  
never be accomplished by the churches  
acting independently, if not in ignor-  
ance of what the others are doing. Any  
church has the God-given right not to  
co-operate with any convention, asso-  
ciation, or board, if it deems such a  
course not best for the cause of Christ.  
But in the name of courtesy, decency,  
order, efficiency and scripturalness, we  
plead for the right of those churches  
which choose to combine in any given  
effort, to be unmolested by other breth-  
ren who think differently, and elect to  
carry on their work differently.

Fellowlaborers in Christ's kingdom  
on earth, let us refuse to impugn the  
motives, wisdom and loyalty of our Bap-  
tist brethren. Would it not be wise to  
judge all methods of mission work by  
their results? If so, let us be patient  
towards each other for a while longer  
and then compare results.

There are two great principles recog-  
nized in God's Word. They are individ-  
ualism and co-operation. The history  
of God's people shows that where these  
two principles have been fully recog-  
nized and wisely combined the best re-  
sults have followed. May God so endow  
every Baptist in the world with wisdom  
and the spirit of Christ, as that he shall

so direct and use his energy as to make  
it count most for the bringing in of the  
kingdom of God.

## APPORTIONMENT FOR ALL THE STATES.

States	Home.	Foreign.
Alabama	\$ 25,000	\$ 36,000
Arkansas	15,000	16,500
Dist. of Columbia	4,500	6,500
Florida	8,000	8,000
Georgia	52,000	86,000
Illinois	2,000	2,000
Kentucky	32,000	44,000
Louisiana	10,500	10,500
Maryland	11,500	16,000
Mississippi	31,000	38,000
Missouri	19,000	31,000
North Carolina	26,000	50,000
Oklahoma	4,500	4,500
South Carolina	31,000	52,000
Tennessee	21,000	31,500
Texas	71,000	85,500
Virginia	36,000	82,000

Total ..... \$400,000 \$600,000

This \$1,000,000 represents only a part  
of what the Southern Baptists hope to  
raise in the coming year. The other  
sums are:

Southern Baptist Theo. Sem. \$187,000  
Church-building fund ..... 500,000

Total ..... \$687,000

Grand total ..... \$1,687,000

The Board of Trustees of Missis-  
sippi College at its meeting this week  
conferred upon Captain W. T. Rat-  
liff and Mr. Chibo, of Japan, the ti-  
tle of LL. D., and upon J. R. Farish and  
T. J. Bailey the title of D. D.

A strong faculty has been arranged  
for the Summer Bible School at Ouachita  
College, Arkansas, this year. The ses-  
sion opens June 2, and runs to June 10  
inclusive. Dr. J. T. Christian is Dean  
of the faculty.

We are in receipt of the Quarterly Re-  
view of the Baptist Church and Sunday  
School, Tupelo, Miss. Besides setting  
forth statement of a healthy condition  
of the cause at Tupelo, it contains a  
good likeness of Deacon W. E. Pegues  
and an obituary showing the well round-  
ed character of this good man.

Hillman College commencement was  
held in connection with that of Missis-  
sippi College. An even dozen fine young  
ladies were graduated from this institu-  
tion this year, while as stated in an-  
other column, forty-one were graduated  
from Mississippi College, making fifty-  
three young persons going out into the  
world reasonably well equipped for the  
duties of life, each to form a center of  
influence for good.

Thursday, June 2, 1910.

Bro. J. D. McKenzie writes: "I think  
The Record the best paper I read. It  
seems to me that I cannot well afford to  
do without it; and I further think that  
if it could just take the place of some  
of the trashy newspapers that are being  
read in our homes, that we would see  
a more consecrated people to God. With  
much success to you in the future, I re-  
main, yours."

Baptizo—Dip—Only is the rather  
unique title of a book by Dr. W. A. Jar-  
rell, with an introduction by Dr. B. H.  
Carroll, of Texas, and published by the  
Texas Book House, of Dallas, Texas.  
The book contains about 300 pages and  
testimonials from Pedobaptist Greek  
scholars in ten different countries. It  
shows baptism to be a picture of the  
atonement. The book is scholarly and  
accurate; and, as far as we have been  
able to examine it, is sound and trust-  
worthy in its interpretations. It is both  
interesting and instructive.

Mississippi College has just closed a  
very satisfactory session, graduating 41  
young men of fine promise. The entire  
commencement exercises, including the  
commencement sermon by Dr. L. E.  
Barton and the annual literary address  
by Dr. W. T. Amis, of Hot Springs,  
Ark., were among the very best the col-  
lege has ever had. Everything is being  
put in readiness for the erection of a  
suitable science hall, a thing for many  
years greatly needed. This is a good  
place to mention incidentally that all  
the money subscribed to and due the  
building fund is now needed to go into  
this building. We urge in view of the  
need that every one whose notes are due  
send at once to Dr. W. T. Lowrey, Clin-  
ton, Miss., what you owe or at least all  
you can.

## WINNSBORO (LA.) REVIVAL.

Rev. G. W. Riley, of Jackson, lately  
held a meeting at Winnsboro, La. The  
pastor, Rev. C. F. Almond, in writing  
about it says: "The town has not re-  
gained her equilibrium. It was shaken  
out of balance. There is no doubt that  
the men are better than they were. If

we could have run another two weeks  
I believe I should have seen my long-  
looked-for, the men of Winnsboro  
saved." From all reports the meeting  
was one of great force among the men  
especially. The first convert was an old  
man 65 or 70 years old, and the next  
was a young man who ran a billiard  
table—he closed business at once. Men  
who had not been to church in years  
attended, while some left town more  
than once to get from under the in-  
fluence of the meeting. Two special ser-

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5

vices were great features, the "old time  
service for old folks" and the meeting  
for men only. Pastor Almond is a fine  
leader and is doing a great work in  
Winnsboro.

## DR. F. B. MEYER'S GREAT SERMON (W. A. Jordan).

(Delivered at Calvary Baptist Church,  
Washington, D. C., During Sunday  
School Convention).

Dr. Meyer is 80 years of age, but is  
vigorous and clear in thought, cheerful  
and optimistic in spirit, and exceedingly  
active in body for a man of his years.  
His light not only shines, but it burns,  
as well. One cannot come under the in-  
fluence of this great man without be-  
coming a better Christian. I was so  
glad to hear his sermon on the above  
mentioned occasion. It was simple, clear  
and presented with that earnestness that  
is characteristic of the man. It was the  
pure gospel, and had a marvelous effect  
upon the great audience that heard him.  
I would rank him among the world's  
great preachers. His text was John  
7:37, 38, 39. The outline was simple,  
and there were no notes.

1. Our relation to Christ.
2. Christ's relation to the Spirit.
3. The Spirit's relation to the believer

1. We must believe into Christ, not  
simply about him. A man may believe  
about Christ and be lost, but if he be-  
lieves into Christ he will be saved. How  
may one know he has the right kind of  
faith?—by having the right object of  
faith. What must men believe? Not a  
creed, not the Bride, but the Bridegroom  
—Christ.

2. The Holy Spirit came to glorify  
Christ. The soul can't have its Pente-  
cost till the Spirit glorifies Christ in it.  
We must glorify Christ as did the Spirit  
—glorify him as King and Lord. The  
Spirit had to anoint Christ so that Christ  
could glorify the Father. We need the  
anointing that we may glorify Christ.  
We need God's dynamics as Christ did.  
Every one ought to have a Pentecost—  
not simply certain ones, but all believ-  
ers. You take your share of the cross,  
take your share of Pentecost. There is  
a Pentecost awaiting for those low down  
in sin. The Pentecostal blessing was  
something to be received, not prayed  
down. We are to take what God gives.  
We too often pray for a blessing and  
refuse to take it. God's gifts are to be  
taken. They are not on a high shelf,  
but a way low down. One has to hum-  
ble himself and stoop down to receive it.

3. Out of him flows "rivers of living  
water." It is individual. Not out of  
the church, but the individual. The  
river has a small origin away up in the  
mountain, but it grows as it goes. Don't  
try to do things for God, but let God do

things through you. Don't be a cup,  
but a channel through which blessings  
may flow to others. At 50 Dr. Meyer  
was disheartened, disconsolate—his life  
more than half gone and but little done.  
This text gave him a new vision. Ezek-  
iel's vision of a stream—first ankle deep,  
then to the knees, and then to the loins,  
growing all the time. He could be a  
river of "living water." His life could  
not end in a marsh, but this river would  
destroy the marsh. It could not end in  
a desert, but would destroy the desert;  
and would end in an ever-widening in-  
finite sea. He took courage and his  
greatest work was done after he was 50.  
Starkville, Miss.

## A RESOLUTION AND COMMENT.

(J. R. Sample).

The following resolution of the "Min-  
isters' Conference" of the Mississippi  
Association (colored) was unanimously  
adopted.

Resolved, That in regard to the ques-  
tion of divorce and re-marriage it is the  
opinion of this Conference that the plain  
and unmistakable words of our Lord  
and Savior, Jesus Christ, as recorded in  
Matt. 19:9, should be the guide of all  
churches and associations in their deal-  
ing with this matter. And that we rec-  
ognize and hold that the scripture re-  
ferred to, plainly teaches that one who  
"puts away" his wife not for the cause  
of fornication and marries again, com-  
mits adultery. We further hold, that  
one cannot go behind the records of the  
court granting the divorce to set up, in  
a church conference, the cause of forni-  
cation, and that the court records must  
show that fornication is the only ground  
set up in the bill of divorce.

Resolved further, That the churches  
and associations be earnestly urged to  
adopt this act of the Ministers' Confer-  
ence as a rule of action in their dispos-  
ing of all such cases, and that it be made  
a matter of record in their minutes for  
future reference.

Rev. L. C. Carroll, Secy.,

Rev. A. G. Pillers, Prest.,

I send you the above resolution for  
publication by permission of the officers  
of the Colored Ministers' Conference.

It was my pleasure to be present when  
the resolution was adopted. Quite a  
number of colored preachers were pres-  
ent and the resolution and subject in-  
volved was freely discussed. The only  
objection offered was by one who want-  
ed to make it stronger and not allow a  
divorce for any cause. I was agreeably  
surprised to find these preachers so thor-  
oughly acquainted with the scriptures  
bearing on the subject and how readily  
they could locate the passage wanted  
whether they read anything else much  
or not, they seem to be quite familiar  
with the Word of God.



# Sunday-School Lesson

By M. M. LACKEY.

To be studied with open Bible.

## THE GOSPEL OF THE KINGDOM.

Lesson 10. (Matt. 14:22-36) June 5th.

Golden Text: And they that were in the host worshiped Him, saying, Of a truth thou art the Son of God.—Matt. 14:33.

### Royal Power Revealed.

Verses 22, 23: Read the chapter and see what wonderful event just precedes today's lesson.

What was the effect upon the people?

Why did they want a king?

Who was ruler over these people at the time? (Luke 3:1).

What recent act of his has probably aroused the bitter hatred of the people? (Luke 9:9).

Was Jesus threatened with kingly honors at other times? (Luke 19:38; John 19:3).

Why at this time would he not become king?

Where did he go to escape from the people?

For what other purpose?

What other nights did he spend in prayer alone? (Luke 6:12; 9:18; 22:44; 5:16; 9:29; Mark 1:35). List these cases and note what happened the day before each and the day after.

Where did he send the disciples?

Verses 24-33: There was peace upon the mountain; was it calm upon the lake? Make a comparison between the events of this lesson and the one we studied March 13. (Matt. 8:23-34).

Which storm on the lake was the more violent?

Which gives you the stronger conception of Jesus?

Read the account of Jesus walking on the sea as told by Mark and John. (Mk. 6:45-52; Jn. 6:15-21).

To what city were the disciples going as John tells us in his account?

How far had the boat gone when Jesus was seen approaching? (Just three and a half miles.—Jn. 6:10).

How long had they been rowing? (Eight hours).

About what time did Jesus come to their assistance? (After 3 a. m.)

Is walking upon the water considered an impossible thing? (Yes, it is still. But Jesus may have used some law of life which finite knowledge has not yet discovered; we are not wise enough to deny that this is impossible).

In last Sunday's lesson what did Jesus tell his disciples to do that was impossible without his help?

How many impossible things had Jesus done in this quarter's lessons?

What did Peter try to do? Why?

In what respect was Peter's venturesomeness good?

In what respect was it bad?

"Looked at one way it seems all right; like a bit of shot silk, in one light it is bright, and in another it is black enough. What was good in it? Well, there was the man's out-and-out confidence in his Master; and there was further, the unconsidered, instinctive shoot of love in his heart to the Mysterious Figure standing there upon the water, so that his desire was to be beside him. What was bad in it? First, the characteristic pushing of himself to the front, and wish to be singled out from his brethren by some special token. Then the impetuous rashness and signal over estimate of his own capacity and courage were bad. Perhaps too, there was a little dash of a boyish kind of wish to do a strange thing." (McLaurin).

Did the disciples appreciate Jesus' help at this time?

How did they show it?

Does the storm always cease at once when Jesus comes?

"It is not always true that his presence is the end of dangers and difficulties, but the consciousness of his presence does hush the storm. The worst of troubles is gone when we know that he shares it; and though the long swell after the gale may last, it no longer threatens. Nor is it always true that his coming, and our consciousness that he has come, bring a speedy close to toils. We have to labor on, but in how different a mood these men would bend their oars after they had him on board. With him beside us, toil is sweet, burdens are lighter, and the road is shortened. Even with him on board, life is a stormy voyage; but without him it ends in shipwreck." (McLaurin).

Verses 34-36: Where did they effect a landing?

What was Gennesaret? (The beautiful plain where Capernaum was located).

How did the people there know him?

What was the immediate result?

Was Jesus at all sparing of himself or of his healing power?

### Seek Further Answers.

How much time do you spend alone with your soul?

Does Jesus ever teach prayer as merely a duty?

What is true prayer? ("A privilege,

a resource, a means of spiritual growth, a preparation for work.")

Do you always recognize Jesus in the troubles that come to you?

Mention some reasons why Christ is not recognized by the world today?

When Peter took his eye from Jesus and saw the wind he was afraid. Do you keep your eye on Jesus during the storms of your life?

Does Jesus ever tell people to cheer up without giving them reason to do so?

Have you learned the secret of conquering fear?

## A BAPTIST 20TH CENTURY ENTERPRISE.

(W. A. Therrell).

The American Baptist Year-book for 1910, shows very encouraging progress the last year in all departments of Baptist work. It reports 5,266,369 church members, and 2,498,354 Sunday School scholars, being 157,192 more church members and 111,554 more enrolled in Sunday Schools than the previous year.

It reports \$24,122,911 as the whole amount given last year, and this is \$1,309,047 more than the previous year. The increase in spirituality is not reported. But could we not increase even more rapidly?

In every church a few men and women really give their time and exertions to win souls to Christ. These succeed in reaching many effectively and without much ado. They try as best they can, to save those about them. They invite them to the services. They feel responsible to God to save them, if they can. Even the successful insurance agent could not work more indefatigably than they work, and as they work they pray. In the mighty power of the Spirit they succeed. The joy of the Lord is their strength, while they expostulate, entreat and affectionately persuade them.

Without this little band in almost every church, there would be very little success.

Then, why not make it include all the members? Is it possible? Yes, God requires every saved person to save others. He exempts no one from service in this way. To leave all to only a few is as fatal as it would be to leave all the service in a war to the officers and a few valiant soldiers.

It will not do to depend entirely on organized methods. It is not enough for every member to be soundly converted and baptized. In the 8th chapter of Acts we see the primitive method. Every saved person preaching the best he could wherever he went.

Every member should be fully consecrated and fully equipped for personal, hand-to-hand and heart-to-heart service.

This writer clearly demonstrated about a dozen years ago, that by consecrated personal exertion on the part of the individual members of every church, our great cities and country can be evangelized. He demonstrated by doubling attendance for Bible study, bringing over 600 into one Sunday School, in three months, unaided except by God. This work was gratis. The argument intended was that if one man, a stranger, can do this, any and every church could quickly and pleasantly double attendance at all the regular services for preaching, prayer, praise and Bible study.

So sure as the sun continues to rise the Baptists of these United States can have 10,000,000 converted and baptized church members, and 10,000,000 enrolled for Bible study by 1920.

How? Simply by consecrated, personal, hand-to-hand and heart-to-heart exertion on the part of the individual members.

Baptist churches claim a converted membership. What then, is more reasonable than for every member, of every church, to consecrate for personal service as a winner of souls to Christ?

Why don't they? Well, it is entirely their fault! No! It is their great and grievous misfortune. They will fully consecrate themselves for service, when it is presented to them properly. Then, why not present it to them so? Oh, that I could make my voice to be heard by ten thousand churches on this subject! I would appeal to my dear brethren to unreservedly consecrate at once, and to fully equip themselves at once, and to go for the lost souls about them, at once.

It has been clearly and indisputably demonstrated by this writer, in many influential city churches, that our great cities and country can be most thoroughly, most economically, and even most scripturally and quickly evangelized by consecrated personal exertion, every member of every church doing an equal share with the few consecrated members, or at least, what he can do, to win souls to Christ.

Our churches are in sympathy with the common people, such as heart Christ gladly. They and their pastors cordially welcome all who come, and even reach out for them. Our churches are full of sympathy with their sorrows, distresses, labors, poverty, burdens, and cares. Their innumerable unostentatious ministers of help and tenderness, reformers and philanthropists, make more and more beautiful our Christian civilization. The pastors are efficient and faithful, and the glorious gospel is preached ably, earnestly and affectionately. The churches are well equipped, and very attractive.

However, a very great number do not

attend any place of divine worship. Many who attend Sunday School never hear the pastor preach. The heathen, too, are at our door. Our churches need more pious, competent, consecrated, loving, faithful, Spirit-filled teachers of the Bible. God has entrusted to us the sublimest work on earth, if he has given us to understand and teach the Bible correctly, and these United States as our field. He expects much of us. Philadelphia, Pa.

## THE FRUIT OF THE MASTER'S TEACHING.

The Jewish rulers opposed Christ because they were afraid of him. They knew that they were out of harmony with him, and they were not willing to become his disciples on his conditions. He seemed to be constantly gaining in popularity in spite of their opposition. If the people continued to listen to him, they would soon care but little for priests and rabbis. So they regarded the murder of Jesus as an act of self defense. But they soon discovered that they had gained nothing by their crime. Jesus still lived in his disciples. The same doctrine was preached, and it was quite as popular as before; besides, the followers of Jesus had become a compact body—a sort of commonwealth within the Jewish state in which the doctrines of Jesus were preached, his sayings constantly repeated, and the principles of his kingdom practiced. The Christian community had become an embodiment of Christ's spirit.

It is not likely that Annas and his confederates allowed themselves to believe that God was on the side of the disciples, but there could be no doubt that they had the mysterious power that their master had exercised before them. If they were allowed to continue to teach and to heal in the name of Jesus, the murderers of Jesus would be called to account. So Peter and John were seized and brought before these great men. There, before the highest authorities of the land, they were charged not to preach or teach in the name of Jesus. They could teach, they could heal, they could build up their Church, they could do all that they had done, only it must not be in the name of Jesus. No doubt those wise and great men expostulated with those unlearned Galileans. Healing was not so new or powerful. Rabbis had done wonderful things, and even among the heathen there were those who worked miracles. "As to this Jesus, he is dead. It is not he that works these wonders, but you yourselves. Your teaching, too, seems to be much clearer and more convincing than that of Jesus, and you make many more disciples than he. Why not take the credit that is due you, say nothing more of Jesus of Nazareth, but take your own place as leaders of this movement?"

Peter and John not only declared that they were under orders, but that Jesus was still alive and still directing and teaching them, but they faced the Jewish hierarchy boldly and preached the gospel to Annas himself. They themselves were to these priests and scribes the most convincing miracle of all. Their boldness, their firmness, the clearness and force of their doctrines were far more wonderful than the healing of a lame man. They took knowledge of them that they had been with Jesus. It was nothing new that they had been with Jesus before his crucifixion, but that association had not made them the bold leaders of the great movement that defied the powers of Judaism. They had been with the risen Jesus, the spirit of Christ had entered into them, and from illiterate fishermen they had been transformed into the bold and eloquent apostles that were leading the Church to the conquest of the world.—Christian Advocate.

## THE FLOWER OF YOUTH.

(By J. R. Nutt).

"While the dew is on the flower,  
And the sun is in the dew,"  
The birds doth sing so sweetly,  
Both for me and you.  
In life's early morning—  
In the vigor of youth,  
Let us hasten to the altar,  
With the golden gift of truth.

Let us hasten to that altar,  
With an incense pure and sweet,  
With a life of sacrifice  
At the Master's pierced feet.  
Let us hasten on thro' life,  
Ever conscious of the goal;  
Let us ever sing with gladness—  
With gladness in the soul.

Let us always busy be,  
In this world of sin and strife,  
Living in the full assurance  
Of a consecrated life.  
While the world rolls onward—  
So forgetful in its sweep—  
Let us not forget the orphan,  
Sad and homeless in the street.

Let us not forget the fallen,  
Who have wandered from the truth.  
Let us pray for the salvation  
Of the Southland's noble youth.  
Let us not forget the heathen,  
Who knows not God today.  
For the coming of the kingdom,  
Let us not forget to pray.  
Ackerman, Miss.







# WOMAN'S WORK

MRS. G. W. RILEY, Editor, Jackson, Mississippi

(Direct all communications for this department to Mrs. G. W. Riley, Jackson, Miss.)

## Woman's Central Committee:

MRS. J. A. HACKETT, MERIDIAN, President of Central Committee  
MRS. W. L. WOODS, MERIDIAN, Secretary of Central Committee  
MRS. W. M. SMITH, MERIDIAN, President of Subbeam Work  
MRS. MARTIN BALL, WINONA, President of Young Woman's Missionary Union.

## Officers of Annual Meeting:

MRS. J. L. GRANBERRY, HAZLEHURST, President  
MRS. A. J. AYEN, CLINTON, Vice-President  
MRS. G. W. RILEY, JACKSON, Recording Secretary

## MY CREED.

(By Howard Arnold Walters).

I would be true, for there are those who trust me;  
I would be pure, for there are those who care;  
I would be strong, for there is much to suffer;  
I would be brave, for there is much to dare.

I would be friend of all—the foe—the friendless;  
I would be giving, and forget the gift;  
I would be humble, for I know my weakness;  
I would look up—and laugh—and love—and lift.

## MISSIONARY CALENDAR.

Sunday, June 5—  
Children's Day in the Sunday Schools.—Psa. 75:7.  
6, Monday—  
Rev. and Mrs. W. E. Entzlinger, Rio, Brazil.—II. Sam. 2:6.  
7, Tuesday—  
The Woman's Missionary Union of Brazil.—Heb. 12:2.  
8, Wednesday—  
Rev. and Mrs. D. L. Hamilton, Pernambuco, Brazil. "It is impossible for that man to despair who remembers that his helper is Omnipotent."—Jeremiah Taylor.  
9, Thursday—  
Rev. and Mrs. J. L. Hart, Rosario de Santa Fe, Argentina.—Jno. 16:13.  
10, Friday—  
Miss Genevieve Voorhies, Pernambuco, Brazil.—Psa. 42:5.  
11, Saturday—  
The Baptist Conventions of Brazil and Argentina.—Psa. 42:8.

Through some mistake the following amounts were omitted in the quarterly report:

Brookhaven—  
Foreign missions ..... \$25.75  
Christmas offering ..... 7.00  
Home uses ..... 5.00  
Ministerial education ..... 5.00  
Seminary ..... 2.00

\$54.75

If there are any other omissions kindly call our attention to them as we are anxious for a correct report.

Mrs. W. R. Woods, Secy.

As previously stated in these columns the editor was at the last moment unable to attend the Conven-

tion. We cannot therefore present a full report of the woman's meeting. We hope from time to time to present the salient features of that gathering. The interesting "Impressions" of Sister Bailey will be keenly appreciated and we pass on some "echoes" which have reached our ears.

W. M. U. MOTTO FOR 1910-1911:  
"Whatsoever He sayeth unto you, do it."

Special Week of Prayer, first in March, 1911, for work in the missionary field.

The Women's Missionary Union elected the following officers for the year: Miss Fannie E. S. Heck, of North Carolina, president; Mrs. W. T. Lowndes, of Maryland, treasurer; Miss E. C. Crane, of Maryland, corresponding secretary; Mrs. A. C. Johnson, of Maryland, recording secretary; Mrs. F. C. Wallis, of Georgia, recording secretary, and Miss Mary K. Applewhite, of North Carolina, college correspondent.

"One of the most important actions since the Convention began was a plan suggested by the executive committee of the organization, supporting a college secretary to keep in touch with the Baptist women attending college, which carried. The secretary keeps in communication with the various colleges for women, and sees that the Baptist students are supplied with literature of the mission work of their denomination."

One of the most interesting and helpful features of the session was the visit to the immigrant pier at Locust Point on Wednesday afternoon, to see a practical demonstration of Miss Buhlmaier's work. About 2,000 immigrants came into our land from that one vessel. They were given leaflets printed in their native tongue which greatly pleased them. Miss Buhlmaier distributed last year about 12,000 Bibles to immigrants published in their own language. One of these told how she had received a Bible twenty years ago, when she came to this country. She read it, became a Christian and is now a valued helper in W. M. U. work.

The report and discussion of the W. M. U. Training School at Louisville was heard with interest. Mrs. George B. Eager, of Kentucky, said

the past year has been an eminently successful one at the school. She pointed out that in the three years of the school's existence 117 young women have completed the course. Mrs. Eager added that in the near future the work will be started of collecting \$40,000 of a \$60,000 endowment fund, of which \$20,000 has already been secured."

## SOME IMPRESSIONS OF THE CONVENTION.

(By Mrs. T. J. Bailey).

When I landed in Baltimore, my first impression was that I had never before seen so many white door steps. Some one said, "every door step in the city had been scrubbed," and I verily believe it. They had prepared to give us a royal welcome. Having located ourselves and baggage, I was soon ready to start for the Seventh Church, where our meetings were to be held. I confess I felt a bit lonely when I found myself out on the street of a strange city. Soon I discovered my badge as a delegate to the W. M. U. I could not help seeing the look of amusement on the faces of those I passed, but when I ventured to ask a lady to direct me she did so most kindly, but all the while she was trying to see from where I hailed. To recompense her for her kindness I proudly turned my left shoulder to her and allowed her to read Mississippi. Arriving at the church timidly almost overcame me again, but this did not last long, for a good lady stepped up and said, "My sister, have you registered?" I told her no. "Come on," she said, let me show you to the east room." Now I am a full-fledged delegate and must find where my sister delegates are located. Casting my eyes over the beautiful auditorium, I soon discovered near the front a card bearing the name of Mississippi. Making my way through the crowd of happy hand-shakers, I soon felt my hand clasped in a warm grasp and heard the voice of our own secretary, "Ah, here you are, come right in, so glad you came." Now I felt safe and gave myself up to watch the faces about me. The impression grew on me that I had never before gazed upon so many sweet faces, all seeming glad to be there and happy in the thought that they were to engage in the Master's work.

The old gray-haired mother in Israel was there with her trembling hands folded in her lap, but the look of peace on her face. The sparkle of interest in her eye told me her heart and soul were in the work even though her strength had failed, the woman in the prime of life and the maiden, in her buoyant youth—all were there with the great purpose of heart—that of planning for and advancing the work which our Father committed to our hands.

I have never attended a meeting of the W. M. U. where the business was dispatched in a more business-like, or more harmonious manner.

## PILES CURED AT HOME BY NEW ABSORPTION METHOD.

If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial with references from your own locality if requested. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 232, South Bend, Ind.

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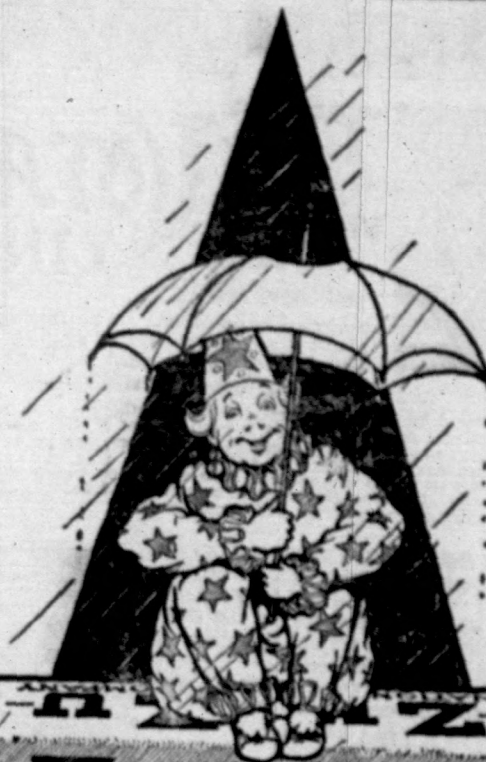
The president's address showed much thought, as well as great familiarity with the scriptures.

Words of Welcome, by Mrs. John R. Straton, of Baltimore, were just what one Christian sister would extend to another—beautiful in simplicity, free from any display of elocution or dress, she made her hearers feel that they were welcome indeed.

The introduction of the executive committee, by Mrs. John H. Eagar, of Baltimore, and the modest and sensible responses of the committee were just what one would expect from such a committee of cultured, Christian women. As I listened to each one as she spoke of her special feature of work, I felt that we were blessed in having such noble leaders. The mission of the literature department, by Mrs. Nimmo, was very interesting. When she began her report, she said she hoped that it would not be necessary to post the same sign over her head that an organist at a church away out West was forced for safety to place over the organ. This sign: "Don't shoot the organist; he is doing his best." Mrs. Nimmo's hearers saw at once she understood every detail of her department. I was told that her office is one of perfect order, and her mind like a well indexed book—mention the leaflet you wish and her well-trained fingers turn to the pigeon hole or shelf where it is readily found for you. Mrs. Nimmo says "the people who know are the people who are." Let me ask our societies a question here: "Are we among these who know?" If not let us avail ourselves of this missionary literature, and inform ourselves about our work, so we can work and give intelligently.

There were so many good things said and said so well that it is impossible to speak of each one separately; but I cannot close without mentioning two others that appealed to me. First of these is the Missionary Training School. The reports given relative to the work and the interest taken by the delegates and visitors was conclusive proof that the Training School is the most popular enterprise of the Union. And well it is that we have this young child, for through it our young women are to be fitted for their work as missionaries. After hearing Mrs. McClure's appealing talk on what the school stands for, I could not withhold a sigh of regret that I had not had such training before I became the wife of a teacher. I feel like every girl who anticipates sharing the life of a minister whether she be a missionary or not would be better fitted to be help meet to her husband if she could attend such a school.

Our port missionary at Baltimore, Miss Marie Buhlmaier, always elicits the sympathy of our women. In her own genial way she tells of her work, her need of Bibles, and how the Lord strengthens and helps her to go on in her work. She makes you (Continued on page fourteen).



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## DEATHS :-:

Mrs. L. B. Baxter.

Sister L. B. Baxter was born September 4, 1869, was married to I. P. Baxter February 4, 1886, joined State Line Baptist Church 1908. Fell asleep in Jesus May 1, 1910. She was a good true wife, and a loving tender mother, and consistent Christian. She leaves a husband and six children and a host of friends to mourn, but not as those who have no hope. To whom we commend the grace of Him who can make no mistake. The Lord comfort the husband and the children.

Their Pastor,  
J. J. Walker.

Shubuta, Miss.

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The fact that the war department has decided to abolish the use of the feather duster is a fact of interest both to housekeepers and to those birds which have supplied the feathers. The reason for this change is that the duster merely scatters dirt, instead of removing it.—Youth's Companion.

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### Agricultural Notes.

Spaded up a radish bed yesterday and found four cans full of fish-worms. That's a sign I'll be busy for several days the first of next week.

The pussy willows are purring. That's a sign that you'll see a sign on my office door next Monday: "Closed for three days."

Saw in my morning paper that the wheat crop is damaged. That is a sign my grocer is going to raise the price of flour fifteen cents a sack if he sees it.

Sowed some lettuce last night. That's a sign my neighbor will soon forget to keep his chickens penned up.

Dreamed of running brooks and placid lakes last night. That's a sign I'm going to overhaul my tackle box this evening.—Ex.

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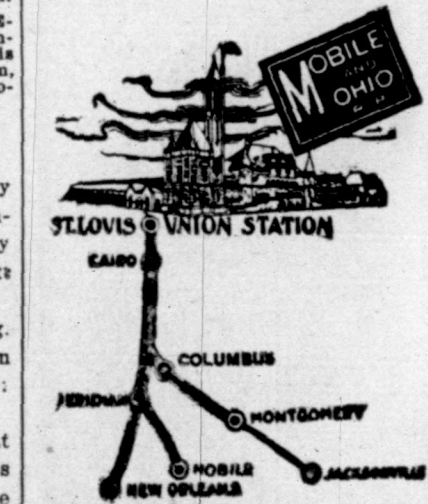
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Lv. Jackson..... 6:00 A.M.	3:35 P.M.
Lv. Hattiesburg..... 9:43 A.M.	7:13 P.M.
Ar. Gulfport..... 12:30 P.M.	10:00 P.M.
No. 4	No. 6
Lv. Gulfport..... 7:40 A.M.	4:25 P.M.
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Ar. Jackson..... 1:55 P.M.	11:00 P.M.

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### FIFTH SUNDAY MEETING.

(H. M. Collins).

The Fifth Sunday Meeting of the Chickasaw Baptist Association was held with the St. Andrew Church, May 27-29th.

The following subjects were discussed by various brethren led by J. J. Walker, R. J. O'Bryen, W. L. Brunson, Jr., H. M. Collins and C. G. Elliott: Christian Assurance; 1. The Basis; 2. The Inward Realization; 3. The Outward Manifestation. Religious Literature; 1. Its Influence in the Life; 2. Home; 3. Christian Work.

The Laymen's Movement.  
The Great Commission: 1. What It Enjoins; 2. How This Can Be Best Accomplished.

Church Ordinances: 1. How Recognized; 2. Their Signification.

Besides these, there were three strong sermons preached by Brethren Walker and O'Bryen, which were in keeping with the subjects discussed.

The meetings were stimulating and inspiring from beginning to end, and these who had the privilege of attending were greatly benighted, having been indoctrinated and stimulated to greater activity in the Lord's work.

Steps were taken to make these meetings of more general interest to the brethren, a committee having been appointed to co-operate with the executive committee looking to this end. The first thing that will be done is to arrange for a laymen's movement meeting to be held fifth Sunday in July, which we hope will be only the beginning of others that will finally result in actively enlisting every member of every church in our association.  
Stonewall, Miss.

### BROOKHAVEN SUMMER NORMAL.

(T. P. Scott).

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Here is a good Carnegie story: "Andrew Carnegie's philanthropy was being praised on the piazza of an Atlantic City hotel to a Baltimore Star man. 'Mr. Carnegie,' said an aged Pittsburg clergyman, 'is as profoundly religious as he is profoundly charitable. All the same—' He smiled. 'Mr. Carnegie attended some years ago one of my business men's week-day services. Seeing him in the congregation, and unaware that he was not used to praying extempore, I said, after the first hymn: 'We will now be led in prayer by Brother Carnegie.' Mr. Carnegie arose, very red and flustered. 'Let us engage, first of all,' he stammered, 'in a few minutes of silent prayer.' We all obediently bowed our heads and closed our eyes, and Mr. Carnegie, tip-toeing out, escaped."—Ex.

### City Note.

Now comes the fagged-out city man With shovel, hoe and rake, With earnest men and careful plan A garden for to make. He'll dig around a measly plot Until he's stiff and sore. Then, when the weather's boiling hot He'll eat the green stuff he has Down at the grocery store. —Ex.



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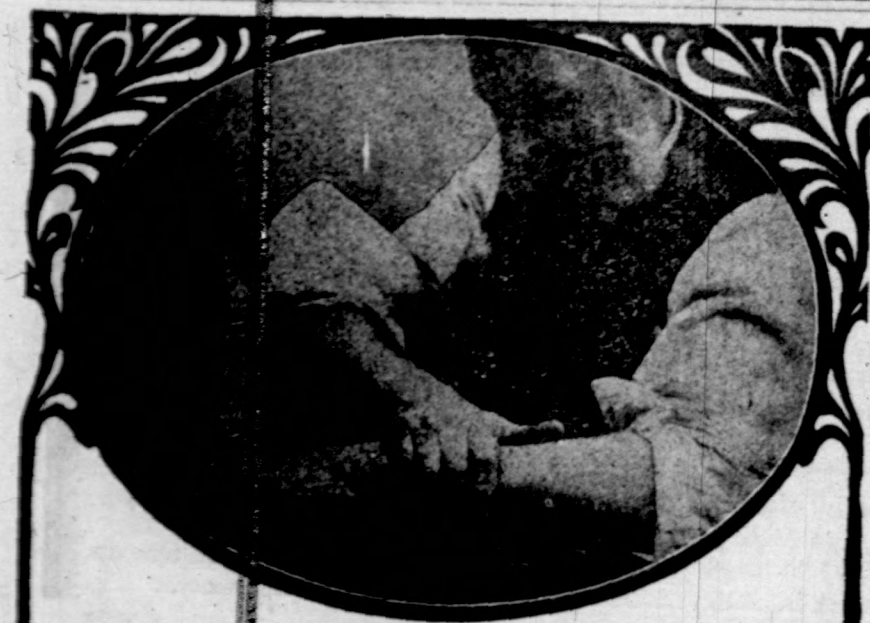
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(Continued from page eleven).

feel like you want to go with her right down among the immigrants and work with her. She brought into the meeting a family of immigrants who are to be deported on account of eye trouble. As their story was told over 1,000 hearts went out in sympathy with them, and as we looked at these poor immigrant women and children in their torn and tattered clothing, many of our women realized for the first time for whom and for what they were working while doing mission work. The scene was so touching and the poor souls so helpless that the whole audience burst into tears.

I have only touched on some of the meetings, summing it all up I think it the best meeting we have ever held.

One could not fail to be impressed with the earnestness of the women, or to notice the absence of all display of dress or affectation of manner. Our women are learning higher and better things. The pleasure and the good I received from attending the Woman's Missionary Union in Baltimore will always remain with me as a pleasant memory, and I shall always feel thankful to my Heavenly Father for bestowing such a blessing on me.

#### LIFE'S RAILROAD.

Life is like a mountain railroad, With an engineer that's brave; We must make the run with patience, From the cradle to the grave. Watch the curves, the hills and tunnels;

Never falter, never quail; Keep your hand upon the throttle And your eye upon the rail.

Chorus:

Blessed Savior, Thou wilt guide us Till we reach that blissful shore, Angels waiting there to join us In Thy praise for evermore.

You will roll up grades of trial, You will cross the bridge of strife—

See that Christ is your conductor On this lightning train of life. Always mindful of obstruction, Do your duty—never fail; Keep your hand upon the throttle And your eyes upon the rail.

You will often find obstructions; Look for storms of wind and rain; On a hill or curve or trestle They will almost ditch your train. Put your trust alone in Jesus—Never falter; never fail; Keep your hand upon the throttle And your eyes upon the rail.

As you roll across the trestle, Spanning Jordan's swelling tide, You behold the union depot Into which your train will glide. There'll you meet the Superintendent,

God the Father—Christ the Son— With the hearty, joyous plaudit, "Weary pilgrim, welcome home." —Unknown.

## Poor, Foolish Woman!



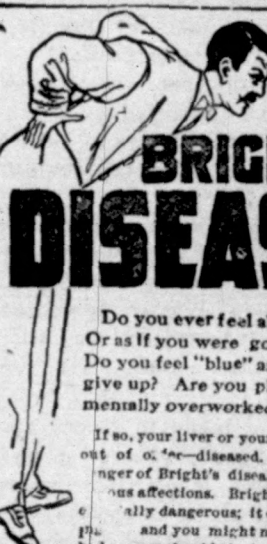
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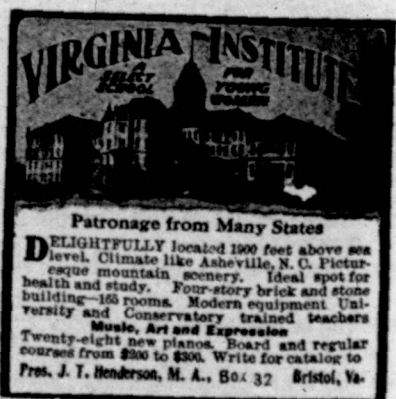
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Many a father will wish to read these letters as his own message to his child. They are thoroughly good. —Baptist Sunday School Board, Nashville, Tenn.

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## OUR LUCY.

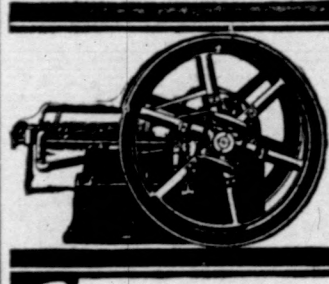
(By Elder Odd).

"Oh, there is Our Lucy! How glad I am to see her."

"Who is Our Lucy?"

"Oh, I don't know any more only she teaches our class in Sunday School and is just good." The speakers were two boys with broken arms in the charity hospital in a large city. Who was she? Her name was Lucy Cullen and she was a very poor girl who supported her helpless mother and herself by sewing. But of course it was a scanty support and did not afford more than was necessary to support life and pay rent for a little cottage in the outskirts of the city. Her father had been dead about three years and she was now twenty years old. While he lived they were fairly prosperous poor people and she had received a fair English education. But when he died the expense of his sickness and burial took all the cash in hand and dishonest debtors made way with all the rest that should have supported the widow and orphan. And they were left penniless. Grief and hardship soon laid the widow almost totally helpless on the bed and the whole burden fell on Lucy. She was a brave Christian girl and cheerfully took up the burden and had no rest only part of the night and Sundays. She wasted no time complaining, was always cheerful and kind to all and scattered sunshine wherever she went. She gathered into the Sunday school at East Side Church where her membership was a class of boys and girls from the street, just common street waifs, and taught them. She loved them and won their love. They were sure she was the best teacher in the school and the best girl in the city. They only knew her first name and did not care a straw whether she had any other or not. She was "Our Lucy," and that was enough. One of these boys belonged to her class and she had come to see him, bringing him a wheelbarrow she had found near her home. She had never been to the hospital before and expected to have to hunt her boy up, but hearing the words "Our Lucy" she knew where he was and went straight to him. She sat down on the edge of his cot and talked to him so cheerily and lively that he was soon laughing and forgot his broken arm. The other looked on so wistfully that she noticed him, spoke to him and laid her hand on his head and talked to him so kindly and encouragingly that he was soon as lively as the first one, and she was "Our Lucy" to him as well as the other, and he said he would join her class as soon as he got well. From that day she visited the hospital every Sunday

morning and carried sunshine, and wild flowers when she could find them, with her. Before long the doctors and nurses got to looking as eagerly for her as the patients did. Dr. Edwards said one Sunday, "I believe she does the patients as much good on Sundays as we doctors do. But nobody asked for any other name, she was 'Our Lucy' there as much as at the Sunday School. She was doing good and was happy. One Sunday morning she came to the hospital and one of 'her boys' came with her. A sick man was being taken in and she had to wait a few minutes to go in. A good many people were around and a rude man shoved 'her boy' into the street just in front of a heavily loaded street car moving briskly. She saw his danger and sprang to save him. She was barely in time to save his life, but the wheel caught one foot on the rail and crushed the bones. Several men saw the whole affair but were too far away to help. They seized the ruffian and turned him over to a policeman who hustled him off to the lock-up. Lucy took the boy in her arms and pushed her way into the hospital. A young man was hurrying along the sidewalk and saw it all and followed her into the hospital and took her burden in his stronger arms and spoke a few words to her expressive of his admiration for her brave act. He laid the boy on a cot and examined his foot and raising up saw Lucy standing by in tears, but soothing the boy the best she could and said 'Your noble act has saved his life but you could not save his foot. It must come off.' 'I am sorry I could not do better, but I am glad I saved his life.' The chief surgeon came up in time to hear the conversation and examined the boy's foot and raising up said, 'You are right my young friend. Who are you?' 'I am Paul Lessar. I suppose you know nothing of me. I am a surgeon.' 'I have heard of you if I have not seen you. But I thought you were in Europe. When did you get home?' 'Well, I have not quite got home yet. I landed about half an hour ago. But who is this brave young lady? She saved this boy's life.' 'Well now, Dr. Lessar, you are too hard for me. All I know is that she is 'Our Lucy.' That is the name a broken-armed boy called her. She comes every Sunday and brings wild flowers and talks to the patients and sings for them and for that day does more good than all us doctors. She is 'Everybody's Lucy' here." 'Well, she is a brave girl.' 'Yes, and just as modest, kind and lady-like as she is brave.' 'Doctor, with your permission this boy is my patient under your supervision, of course. But I would like to attend



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to him. You know I have no others yet." "All right, Dr. Lessar. When do you think best to operate on him?" "About 4 o'clock this evening if the shock he has received is not too severe." "You are right."

When the boy (whose name was Henry Martin) learned the time for taking off his foot, he said "All right if 'Our Lucy' will hold my hand and sing for me." "If the doctors will let me I will try to do it, Henry," answered Lucy. "Can you bear it?" asked Dr. Lessar. "I can try to do anything that will help my boys or girls." "Who are your boys and girls?" "My Sunday School class." "You are a Christian then?" "I hope so." "I know it." "She's the best girl in the world," said Henry with all the positiveness of a boy. "Well, it shall be as you say," said Dr. Lessar, much relieved.

Paul Lessar was a Christian himself, and in that fact lay the secret of his being a doctor at all. He

was the son of a millionaire and had several hundred thousand dollars besides. But as he was a real Christian he felt that he was not his own but was bought with a price and that price the most precious thing in the universe—the blood of Christ. Therefore he and all that he had belonged to the Savior who had bought him. He had no taste for the idle, vicious life usually led by wealthy young men. He chose the medical profession because it suited his taste and would give him the opportunity of doing a vast amount of good. When he completed his university course he studied medicine and then went to Europe and spent two years in the great hospitals and now returned to practice his profession.

(To be continued).

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